

# ONE MILLION RED MEN

The Wild Indians of Brazil and How The Government Plans To Civilize Them

**The Botocudos and Their Enormous Lip Plugs—Among the Savage Mundurucus, Head Hunters Who Use Poisoned Arrows, Cannibals of the Amazon—Taming the Nhamiquares and the Kaingangs—Indian Farms and Schools.**

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Rio De Janeiro. I have spent a part of this week in the National Museum of Brazil, talking with the director and others about the strange Indians of this country. The government here has been paying great attention to the collection of ethnological relics and it has now one of the finest exhibits known of the Indians of this part of the world. There is much yet to be discovered and the scientists of the country are collecting material and preparing reports that will give new information regarding the Indians of the South American continent.

We look upon North America as the home of the red man and upon the territory occupied by the United States as about the only home of the typical Indian. The truth is the Indians of our country have never numbered more than a few hundred thousand. The great bulk of the red race has always lived on the plateau south of the Rio Grande River and on the South American continent. The Indians of South America numbered millions at the time the new world was discovered. Americus Vesputius and other found Indians along the north and east coast of Brazil and later they were found in great numbers on the Orinoco and the Amazon. Pizarro, when he went south to conquer the Indians, found millions of these semi-civilized people living on the high plateaus of the Andes, and we now know that there was a great population running along the western half of the continent all the way from Panama to Patagonia.

Just how many Indians there were in Brazil at that time we cannot estimate. They probably numbered several millions. They were found along the whole coast and in the great alluvial basin. The white men enslaved them. They killed them by thousands and, notwithstanding the Jesuits obtained a decree from the Portuguese government freeing the Indian slaves, they were kept in servitude here and there throughout the country for more than two hundred years. As late as 1907 A. H. Keane, the geographer, estimated that there were 800,000 Indians still in Brazil. I am told that this is an underestimate and that the population is probably a million or more. There are vast tracts in Brazil that have never been explored. The country, all told, has an area as large as the United States proper and it has three states—namely, Amazonas, Goyaz and Matto Grosso—which contain more land than one-half of our country, with an aggregate population not greater than that of the city of Baltimore. In some of those states the people number not more than one to every ten square miles, and in many districts the Indians are so savage that it would be unsafe to take a census except under arms.

There is no doubt that the largest number of wild Indians to be found anywhere is here in Brazil. They are of many tribes and of all stages of savagery and barbarism, with very little civilization. When the Portuguese came they classed the Indians into four great families and all of these were found in Brazil. The Tupi-Guaranis occupied one-fourth of Brazil. They were to be found also in Paraguay and Uruguay, and they covered much of Bolivia and the Argentine. I saw many of these Indians during my travels in Paraguay. They are a mild people, good looking and intelligent. The Tupi Indians have one language with many dialects. The Jesuits, who have done most of their work among them, having reduced their language to a grammatical and literary form, and it is now spoken throughout central South America. It is understood from the Amazon to the Rio de la Plata.

The second family of these original Indians was the Botocudos. These Indians lived some distance back from the coast, and remnants of them are still to be found in Minas Geraes, Espirito Santos and Sao Paulo. They are about the most degraded of the Brazilian savages. They wear great plugs of wood, bones and pebbles in their ear lobes and lips, not unlike some of the tribes of Central Africa. They wander about naked in the woods and live on nuts and roots and what they can kill. They are broad shouldered and muscular, but are under medium height. Their hair is coarse and black and their color is yellowish brown, almost the same as that of the Chinese.

A few of the Botocudos have become civilized, but the bulk of them are still savage. They live in little huts in the woods, seldom more than four feet in height, and their only weapons are reed spears and bows and arrows. The use of the plug in

the lips is now confined to the women. When a girl is eight years old a small hole is made in her lower lip with a hard pointed stick, and a plug is put in to keep the hole open. From time to time the plug used is larger and larger until at last it is often as big around as a tumbler, the lip finally becoming a mere ring of skin around the wood. The Botocudos also use ear plugs, and these are sometimes of the size of a napkin ring or larger. There are many of these plugs among the exhibits of the National Museum. Some that I measured are disks of a light wood three inches in diameter. They are almost as big around as a pint tin cup.

The third and fourth families to which the Brazilian Indians belong are the Caribs and the Arawaks. The Caribs inhabited the islands of the Caribbean sea. They are supposed to have originated in the plains of Goyaz and Matto Grosso and from there to have traveled northward. The Arawaks were originally most numerous along the lower Amazon, but they were also spread over central Brazil. The Caribs were ferocious and warlike. They were cannibals, and Columbus described them as such. The color of the Caribs is that of copper but it varies in the different tribes. They have long black hair and features somewhat like the Chinese. The people pull out all the hair on their bodies except that on the head. In some cases this is so even to the eyebrows.

The Arawaks were physically unequal to the Caribs, but they were more civilized, weaving cloth of various kinds and working in stone and gold. Their tribes were scattered throughout Brazil, and they reached to the Caribbean and most of the West Indies Islands. Their chief descendants of today are found in the Guianas although some of the tribes here come from them.

During my visit to the museum I have seen relics of most of the Brazilian tribes and models typical of the most famous of them. They have plaster figures here of the Botocudos with the blocks of wood in their lips and also the civilized Tacunas, who make most beautiful hammocks of grass cloth embroidered with feathers. The Tacunas live along the Amazon and they used poisoned arrows as a means of defense. The museum has many blowpipes, such as are used to shoot these arrows. The pipes are about an inch in diameter and from ten to twelve feet in length. They are made of a hard wood, which is split and then hollowed out. After that the parts are glued together and wrapped with rattan so that they are perfectly airtight. The arrows are about a foot long and as thick as a darning needle. They are as sharp as a needle. On the blunt end of the arrow is a wrapping of cotton so made that it fits into a hole in the blowpipe. I am told that the Indians can blow these arrows to a distance of fifty feet or more. The poison is put on the point and sometimes it covers the upper part of the arrow. It is deadly.

Many of the Indian tribes use these arrows not only for fighting, but for the killing of birds and other game. They have one kind of poison which causes almost instant death if it gets into the blood. It attacks the nerves of motion and produces a paralysis of the breathings organs. At the same time it has no bad effect upon the use of the flesh of the animal as food. The Botocudos have very fine arrows which they carry in quivers. A single quiver will hold a dozen arrows, each of the size of a knitting needle. The Indians use spears of bamboo tipped with heads of bone or stone and for hand-to-hand fights they have clubs of wood. In the ends of the clubs they put the teeth of animals. The spears are sometimes tipped with teeth dipped in poison.

Most of the Brazilian Indians are skilled in trapping and hunting. The museum has many fish traps made by them. These are so formed that the fish can swim in, but cannot get out. Many fish are taken by poisoning the water. For this a vine called the timbo is used. It is bruised and thrown into the waters of a creek or pool, which are so affected that the fish under the surface are stupefied or suffocated. They rise to the top and are easily caught. Fish are also speared by torch light and are killed by these poisoned arrows from blow pipes.

Another Indian tribe of which the museum has many relics is the Mundurucu, found on the Amazon and its tributaries. There are large tribes of them along the River Tapajos. These Indians are much like our Iroquois of the Philippines or the head-hunters of Formosa. They capture and cure the heads of their enemies. There are a number of specimens of cured heads in the museum. One such head is shaved except at the crown, the space over each ear being decorated with bright feathers. The head has not been reduced in size, as is common

among some of the Indians of Peru. Its features have been perfectly preserved, the eyes having been filled with rubber or gum and pieces of white bone inserted therein to represent the whites. The mouth is closed with black gum or rubber.

The director of the museum tells me that these savages are fast dying out and that many of the tribes now in existence are becoming civilized. During my stay in the museum some of the civilized Indians came in. They were dressed in blue calico, and at first I thought this might be a uniform and that they might belong to one of the institutions of the government. I was told they came from one of the schools which Brazil has established for the education of the red race.

Returning to the Mundurucus, they have some curious customs. They tattoo, and a man is not ready for marriage until he has had a good coat of that kind. A widow is supposed to marry her brother-in-law. They make a pretense of carrying off their brides by force. They have their medicine and witch doctors, and Bates says that all sicknesses which they cannot understand they believe to be caused by a worm in the part affected. The witch doctor pretends to take out this worm. To do this, he blows on the place where the pain is, first filling his mouth with the smoke of a large cigar. He then sucks the place, and after a time is able to pull the worm from his mouth and show it. Mr. Bates was able to get possession of one of these worms thus taken out. He found it to be the white root of an air plant.

In talking about the Indians and looking over the relics, I came across suggestions of cannibalism here and there. It is said that there are still cannibals far up the Amazon valley, and that some of the tribes are even now eating their old and infirm members. Not long ago Lange, a traveler, published a story of his life among the Mageromas. He says these Indians trap their enemies in pits and eat them. He declares they are fond of human flesh, and that among them the greatest of delicacies are the palms of the hands and the soles of the feet properly fried in the fat of the tapir. In the past the Mundurucus fattened their prisoners before eating them, giving them to their wives during the time they remained in captivity.

The Brazilian government is now doing what it can to convert the civilized Indians, although this movement has been very late in its organization. There is now an Indian bureau, and in 1910 the President of the republic signed a decree creating the present service for the protection of the Indians. Formerly, instead of the word "protection" was the word "catechisms," and the work among the Indians was almost altogether that of the church. Indeed, the Catholic Church has done a great deal for the Red Men of Brazil. When this country was first settled the Indians were enslaved. They were most brutally treated and one of the priests said that within thirty years, this was about 1615, that 2,000,000 Indians had died of sickness or succumbed to the brutalities of the white men. In the eighteenth century Pope Benedict XIV issued a bull excommunicating any one who enslaved the Red Men, but it was long after this before slavery of the Indians was abolished in Brazil. The church has missions scattered over the country. The Franciscan Sisters have a station at Itambacury in Minas Geraes, where they have 1,200 Indians. The nuns are teaching the Indian girls spinning, weaving and flower making. In Matto Grosso the Salesian Fathers have a number of mission stations and in Minas the Capuchins are working.

According to the present plans of the government, the Indian territory has been divided into ten districts each in charge of an inspector who reports annually upon their condition to the director general. It is proposed to settle the Indians in their own districts and to give them the same advantages as the immigrants, with the exception that they will not be allowed to dispose of their allotments. The government intends to preserve the tribal customs and internal organizations of the tribes as far as possible, and to use the chiefs in bringing about their reform. In other words it expects that the Red Men shall reform themselves as far as possible, while the government protects them from robbery on the part of their fellows as well as on the part of the white man.

The government will open free schools and will endeavor to create model colonies for the installment of such tribes as are unable to exist in the districts they formerly inhabited.

Agricultural experimental farms will be established in each district, and there will be day and night schools and workshops for the use of the Indians who are already pacified. Indian settlements are in course of construction in the various States, and the work of improvement is well under way.

In Matto Grosso the terrible Nhamiquares have been pacified by the Indian director, who is building a telegraph line through their territory. This man was attacked several times, but he was not killed. He presents to the Indians. He had interpreters and met with success. He finally succeeded in getting their good will. As a result they have aided the

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telegraph department and have helped cut the way for the line through the forest. Four or five other tribes have been pacified without any loss of life, and a great deal of work is going among various tribes all over Brazil.

In the State of Sao Paulo there is a tribe known as the Kaingangs, whom until now it has been thought impossible to pacify. But the Indian officials have gone into the forests and have put them, so it is believed, on the road to civilization. In doing this observation posts were erected in the forests. The officials and the interpreters would get up into trees and from there expound the theory of the government and its desire for the welfare of the Indians. In some places the gramophone was used and presents were liberally distributed. In this work the officials were in the heart of the woods, where they were at the mercy of the savages. It was something of a surprise that they came out with their lives.

In other parts of Rio Grande do Sul many of the Aborigines have been put upon farms, and a number of agricultural establishments have been formed for them in the State of Bahia. There are also agricultural colleges for Indians in a half dozen other States. The land for these colonies has been chosen and surveyed by the agricultural department, and arrangements are being made for the training of the Indians. The method adopted to pacify the Kaingangs and to interest them in civilization has been to establish "posts" or stations, where there are ornamental and useful articles likely to appeal to the Indians. This leads them to come out of the forest and to gradually get acquainted with the whites. The method has been so satisfactory that it is being adopted among many of the tribes of Amazonas, and some of the latter have been given farming tools and are being taught agriculture. In addition to this a number of laws have been passed defining the status of the Indians as regards civil and criminal law. Up until this time they have been regarded much as minors, but now it is proposed to give them all the rights of other citizens. Their privileges are to be defined, and they are to be put, in short, upon the same level as to be put, in short, upon the same level as to be put, in short, upon the same level.

## ASTOR MARKET A MODEL

New York Structure Along Lines Of Markets In Florence.

New York Herald. Said to be one of the finest structures of its kind in the country and finished in the style of the Renaissance markets of Florence, the new market erected by Vincent Astor at Broadway and Ninety-fifth street has just been completed. Mr. Astor was a member of Mayor Mitchell's Commission on Markets and his ideas gained through the inspection of many markets have been incorporated in the building designed and completed by him at a great cost.

Cleanliness is the predominating note that strikes every one who enters the building. While the floors, with Carrara marble counters and huge white enameled ice boxes, carry out this idea. All meat and poultry will be stored in plateglass cases, cooled by coils gleaming with frost. All of the refrigerators are cooled by great ice machines in the basement, and the "ice man" will be unknown in the place. Ninety-fifth street at this point slopes sharply toward the west, and all deliveries to and from the market will be made by driving directly into the building on the downstairs level.

There are two 20-ton ice machines, besides the large cold storage and freezing rooms, in which five tons of ice will be manufactured daily. There is also a mammoth incinerator, which burns not only waste and garbage, but also the odors, in a temperature of 1,700 degrees. Of the Ninety-fifth street front of this level is the fish market, above the street by reason of the slope, and this is said to be perfectly sanitary because of its dress of enamel, glass and glazed brick.

## 1ST MOONLIGHT SCHOOL STARTS AT GOLDSBORO

Goldsboro, Oct. 23.—The Goldsboro night school, better known as the "moonlight school," opened last week with an attendance of 54, ranging in age from 13 to 45 years. Every face was beaming and anxious to begin work. Each person present was thrilled with the high purpose in view and went to work with a vim and determination.